A ſerious and faithfull

REPRESENTATION

Of the Judgements

Of MINISTERS of the GOSPELL

Within the

PROVINCE OF LONDON.

Contained

In a LETTER from them to the Generall and his Counſel of Warre.

Delivered to his EXCELLENCY by ſome of the Subſcribers. *Jan.* 18. 1649.

Proverbs 24. 11, 12.

If thou forbeare to deliver them that are drawne unto death, and thoſe that are ready to be ſlaine:

If thou ſayeſt, Behold we know it not; doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works?

Imprinted at *London* by *M. B.* for *Samuel Gellibrand*, and *Ralph Smith*. 1649.

A LETTER

From

MINISTERS of the GOSPELL within the Province of *London*, whoſe Names are Subſcribed:

Delivered to His Excellency by ſome of the Subſcribers, *Ian.* 18. 1649.

With deſire to have it communicated to the Generall Councell of the Army.

May it pleaſe your Excellency, with thoſe of your Counſell:

WHereas of late divers Applications have been made, as well in writing as by verball Meſſages, inviting the Miniſters of *London*, or ſome of them, to meet with the Officers of the Army, in their conſultations about matters of Religion; We, Miniſters of the Goſpell within the Province of *London* hold it our Duty, as then to refuſe any ſuch meeting as was propoſed; ſo now to give your Lordſhip and your Councell the Reaſons of that Refuſall, leaſt by our ſilence we ſhould ſeem to be wanting in that ingenuity and Candor which becomes all, but eſpecially the Miniſters of Jeſus Chriſt. And underſtanding that ſome of our Brethren, at one Conference before your Lordſhip and ſome of your Counſell, *Mr. Marſhall*, *Mr. Calamy*, *Mr. Whitakers*, *Mr. Sedgwick*, &c.

and at another with ſome of your chief Officers, *Mr. Whitaker, Mr. Calamy, Mr. Aſh*, &c. have already manifeſted their diſlike, both of your late Actions towards many of the Worthy Members of the Honourable Houſe of Commons, and what likewiſe you have publiſhed in your late Remonſtrance and Declaration, as your intention for ſetling the Affaires of the Kingdome, (as we were informed by ſome of them, and willed thus to ſignifie,) Wee thought fit hereby to manifeſt our Concurrence with thoſe our Reverend Brethren, Humbly deſiring, That while we uſe that Plainneſſe and Freedome which becometh the Ambaſſadors of Chriſt, this our performance may not be miſ-interpreted, either as a trangreſſing the Law of Chriſtian meekneſſe, or an exceeding the Bounds of Miniſteriall liberty; Wee being commanded to cry aloud, and to lift up our voices as Trumpets, to ſhew the People their Tranſgreſſions, and the houſe of *Jacob* their ſinnes.

Had a Conference been deſired with us only to have given you reſolution, whether the wayes wherein at the preſent you are walking, are agreeable to the Word of God (which Caſe indeed had been ſuitable for private perſons to have propounded, and for Miniſters of the Goſpell to have reſolved) Wee ſhould moſt willingly and freely have delivered our Judgements (as our fore-mentioned Brethren have done) concerning theſe your practiſes; and have given you this as our Advice, grounded upon Scripture; Namely, That inſtead of proceeding further in ſuch unwarrantable courſes, you ſhould have teſtified your timely and godly ſorrow for what (ſo clearly againſt the direct Rule of the Word) you have already acted.

And if only for clearing of this Caſe, a Conference had been deſired, It was from the firſt profeſſed that we ſhould be ready and willing to meet, where and with whomſoever, to aſſert and maintain our Judgement therein. But as if the juſtneſſe of your way were already granted by us; Wee were only invited to contribute our aſſiſtance in proſecution of what you had undertaken, which wee conceive to be out of your Sphere; And for us to have joined in any conſultations of this nature, would have made us acceſſary unto them; guilty of the evil which is in them, and even, *partakers of other mens ſins*, 1 *Tim.* 5. 22. contrary to the Apoſtles rule. who bids us, 1 *Theſ.* 5. 22. *abſtaine* even *from all appearance of evill*, and, *Epheſ.* 5. 11. *have no fellowſhip with the unfruitfull works of darkneſſe, but reprove them rather.*

It is already ſufficiently known (beſides all former miſcarriages) what Attempts of late have been put in practiſe againſt lawfull Authority: Eſpecially by your late Remonſtrance, and Declaration publiſhed in oppoſition to the proceedings of Parliament; As alſo by ſeizing and impriſoning the Kings perſon, without the knowledge and conſent of Parliament, and by that late unparalled violence offered to the Members of it, forcibly hindering above one hundred of them (if we miſtake not the number) from ſitting in Parliament, Impriſoning many of their Perſons; though many of them are known to us to be men of eminent Worth and Integrity, and who have given moſt ample Teſtimony of their reall Affections to the good of the Kingdome; and beſides all this, there is an intent of Framing and contriving a new module, aſwell of the Lawes and Go-

vernment

vernment of the Kingdome, as of the Conſtitution of a new kinde of *Repreſentative* (as you call it) in ſtead of this and all future Parliaments; and this to be Subſcribed throughout the Kingdome, under the notion of an *Agreement of the People*; as is Declared in your late Remonſtrance, of *November*, 16. 1648. *pag.* 67. All which practiſes we cannot but judge, to be manifeſtly oppoſite to the lawfull Authority of thoſe Magiſtrates, which God hath ſet over us, and to the Duty and Obedience, which by the Lawes of God and Man, and by our manifold Oathes and Covenants, we ſtand obliged to render to them. And therefore we judge it our Duty, rather to teſtifie our utter diſlike, and deteſtation, then to give any (though but implicite and interpretative) approbation of them.

We remember the advice of *Solomon*, Prov. 24. 21. *Fear thou the Lord, and the King, and meddle not with them that are given to change*; And that of *Paul*, 2 Theſſ. 3. 6. *Withdraw from every Brother that walketh ἀτάκτως, diſorderly, and not according to the Traditions which you have received of us*: Of which this is one, Tit. 3. 1. *Put them in minde to be ſubject to Principalities and Powers, and to obey Magiſtrates*: And Rom. 13. 1, 2. *Let every ſoul be ſubject to the higher Powers, for there is no powe, but of God, the Powers that be are Ordained of God: Whoſoever therefore reſiſteth ther Power, reſiſteth the Ordinance of God, and they that reſiſt, ſhall receive to themſelves damnation.* The fear of God therefore (whoſe Ordinance is violated, when Magiſtracy is oppoſed) makes us afraid of medling with thoſe who without any colour of Legall Authority, meerely upon the Preſumption of Strength, ſhall attempt ſuch Changes as theſe are. And Wee cannot but be deepely affected with grief and aſtoniſhment, to ſee that an Army, raiſed by Authority of Parliament, for the Preſervation of the Priviledges thereof, and of our Religion, Lawes and Liberties, ſhould contrary to their truſt, and many ingagements, do that which tends to the manifeſt Subverſion of them all.

Wee have not forgotten thoſe declared Grounds and Principles, upon which the Parliament firſt took up Armes, and upon which Wee were induced ro join with them; (from which Wee have not hitherto declined, and We truſt through Gods grace never ſhall.) We remember, That when the King, with a multitude of Armed men, demanded but a ſmall number (in compariſon of thoſe now ſecluded by you) of the Members of Parliament: It was deemed ſuch an horrid Violation of their Priviledges, and an act ſo injurious, and Deſtructive to the good of the Kingdome, as had not (then) any Precedent or Parallel; And of what nature it was judged to be, by a Parliament then free and full may appear by the Order of the Houſe of Commons of *January* 3. 1641. When, hearing but of a purpoſe in the King to Seiſe upon ſome of their Members, they declared "If any Perſon whatſoever, ſhall offer to Arreſt, or Detain, the Perſon of any "Member of this Houſe, without firſt acquainting this Houſe therewith, and "receiving further Order from this Houſe, That it is lawfull for ſuch Member, "or any Perſon to aſſiſt him, and to ſtand upon his or their Guard of Defence, and "to make reſiſtance, according to the Proteſtation taken to Defend the Priviledges "of Parliament; and by the Declaration of JANUARY 17, 1641. That the "arreſting of any Member of Parliament, by any Warrant whatſoever, without

"a Legall proceeding against them, and without consent of that House, where-
"of such person is a Member, is against the Liberty of the Subject, and a
"Breach of Priviledge of Parliament; And the person which shall arrest any
"of these persons, or any other Member of the Parliament, is Declared a pub-
"lick Enemie of the Common-wealth.

And this Violation of their Priviledges, was that which did occasion first a Guard, and was afterward one Reason of raising an Army: But that an Army thus raised by their Authoritie, and for their preservation, should now so far exceed that Act which was then esteemed without paralel, could hardly have been imagined by us, had not our eyes been Witnesses of it.

And although both Houses of Parliament (who are joyntly together with the King, intrusted with the Supreme Authority of the Kingdome) saw cause to take up Armes for their own Defence, against the Attempts made upon them by the King and his Evill Councellers; and for the preservation of the Protestant Religion established (which was then indangered by the growth of severall Errors and Innovations;) and for the securing of the Fundamentall Lawes and Constitutions of the Kingdome, which they apprehended then to be underminded by severall Illegall incroachments: Yet this cannot be pleaded as any Justification or Precedent for you (who, in reference to the power of Magistracie, are but private persons) to usurpe an Authority over King and Parliament, and to intermedle with affaires which belong not to you. For the Lawes of GOD, Nature, and Nations, together with the Dictates of Reason, and the Common consent of all Casuists allow that to those which are intrusted with managing the Supreame Authority of a State or Kingdome, which they do not allow to a multitude of private Persons, though they have strength in their hands to effect it.

And moreover, although the Parliament thus took up Arms for the Defence of their Persons and Priviledges, and the preservation of Religion, Lawes, and Liberties; Yet it was not their intention thereby to do violence to the Person of the King, or devest him of his Regall Authority, and what of Right belongeth to him, (as appeares by their many Declarations in that behalf:) Much lesse was it their purpose to subvert and overthrow the whole frame and fundamentall constitution of the Government of the Kingdome, or to give power and authority to any persons whatsoever so to do.

And therefore we apprehend our selves obliedged thus to appear for the maintenance of our Religion, Lawes and Liberties, together with the Constitution, Power, and Priviledges of Parliament, and the setled Government of the Kingdome; both, on the one hand, against all Malignant Counsels and Designes for the introduction of an Arbitrary and Tyrrannicall power in the King; and on the other hand, against all irregular licentious proceedings of private Persons, tending to the subversion of them, and to the introduction of Anarchy, Confusion, Prophannesse, and Irreligion.

And we are the more strongly engaged thus to adhere firmely to these our former just principles, by reason of the severall Oathes and Covenants generally taken throughout the Kingdome, as by the Protestation of MAY 5. 1641.

Wherein

Wherein we do in the presence of "Almighty God promise, vow and protest, "according to the dutie of our Allegiance to maintain and Defend with our "lives, power and estates, His Majesties Royall Person, Honour and Estate, "and the Power and Priviledges of Parliament. As also by the Vow and Co-"VENANT, wherein the Lords and Commons have Declared, that there had "then been a treacherous and horrid design to surprize the Cities of LONDON "and WESTMINSTER with the Suburbs, and by Arms to force the Parliament: "And finding by constant experience, that many wayes of force and treachery "are continually attempted, &c. *Required*, That all that are true-hearted and "lovers of their Country, should bind themselves each to other in that Sacred "Vow and Covenant, wherein we Declare our abhorring and detesting the said "wicked and treacherous designe, and that we would according to our power "and vocation oppose and resist the same, and all other of the like nature. And "likewise by the *Solemn League and Covenant for the Reformation and Defence of Re-"ligion, the Honour and Happinesse of the King, the Peace and Safety of the King-"domes*, &c. Wherein we have Covenanted, That we will sincerely, really "and constantly in our severall Vocations, endeavour to preserve the Rights and "Priviledges of the Parliaments, and Preserve and Defend the Kings Majesties "Person and Authority, in the preservation and Defence of the true Religion, "and Liberties of the Kingdomes; that the World may bear witnesse with our "Consciences of our Loyalty, and that we have no thoughts or intentions to di-"minish His Majesties just power and greatnesse.

In all which obligations, though the matter of them may be, in part, of Civill concernment yet the bond and tye of an Oath and Covenant is Religious, sacred, and inviolable. Which though some may esteem no more then an ALMANACK out of date, yet we look upon it as the Oath of GOD, in whose Name we have sworne, and who will certainly require it at our hands.

We know with what a jealous eye, and severe hand, the LORD avenged the quarrell of his Covenant made by *Zedekiah* to the King of *Babylon*, though extorted from him, and prejudiciall to him. EZEK. 17. 14, 15. 18, 19. *Shall he prosper* (saith GOD) *shall he escape, that doth such things? Or shall he break the Covenant, and be delivered? As I live, saith the Lord, seeing he despised the Oath by breaking the Covenant (when lo, he had given his hand) he shall not escape. Therefore thus saith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant that hath broken, even it will I recompence upon his own head.* We dare not therefore (when we have lift up our hands to the most High GOD) by the violation of a more righteous Oath, provoke the wrath of the LORD against us, who is the Searcher of all hearts, and to whom we must give an accompt at the Great Day.

In stead therefore of joyning in Consultation with you; We doe earnestly intreat you, in the name of our Lord and Master Jesus Christ, whose Ambassadours we are, That you would commune with your own hearts, consider the evill of your present wayes, and turn from them; Remember from whence you are fallen, and repent and do your first works. You were once honourable and precious in the eyes of us and others of Gods servants, while you kept in Gods way,

and

and within your own ſpheare; you had our hearts, our help, and our prayers for ſucceſſe therein: But alas! you have eclipſed your own glory, and brought a Cloud over all your excellencies. You are now walking in by-paths of your own, wherein we dare not ſay, *Pſal.* 129. 8. *The bleſſing of the Lord be upon you, We bleſſe you in the name of the Lord*, nor *bid you God ſpeed, leſt we be partakers of your evill deeds.* 2 *John v.* 11. In ſtead of preſerving the Truth and purity of Religion and the Worſhip of God; we fear, you are opening a door to deſparate and damnable Errors and Hereſies againſt the Truth of God, and to many licentious and wicked practiſes againſt the worſhip and wayes of God. How is Religion made to ſtink by reaſon of your miſcarriages, and like to become a ſcorn and reproach in all the Chriſtian world? How are the faces of Gods faithfull ſervants covered with ſhame, and their hearts filled with ſorrow and grief by reaſon thereof? How is the Golden Cord of Government broken in ſunder? the Honor and Authority of Magiſtracy laid in the Duſt? How hath the *Parliament*, which ſuſtained the force and oppoſition of profeſſed Enemies for many years, been made contemptible and torn in pieces by profeſſed friends in one day?

You cannot but know how fully and frequently Gods Word commandeth and inforceth obedience and ſubmiſſion to Magiſtrates, forbidding alſo and condemning (and that under pain of damnation,) ſuch practiſes as theſe of yours are. As likewiſe what ſevere threatnings and exemplary judgements from God have been denounced againſt, and inflicted on the Contemners and Oppoſers of this his Ordinance. You know what a Brand the Apoſtle *Jude* puts upon thoſe that *deſpiſe Dominion and ſpeak evill of Dignities. Jude v.* 8, 11. *Wo unto them* (ſaith he) *for they have gone in the way of* Cain, *and run greedily after the errour of* Balaam *for a reward, and periſhed in the gainſaying of* Corah.

You know the ſad examples of *Corah, Dathan*, and *Abiram* in their mutinous Rebellion, and Levelling deſigne againſt Magiſtracy and Miniſtry, in the Perſons of *Moſes* and *Aaron*, *You take too much upon you* (ſaid they to *Moſes* and *Aaron*) *Seeing all the Congregation are holy.* קדשים Or Saints. *Wherefore then lift you up your ſelves above the Congregation of the Lord?* Which *Moſes* feares not to call *A gathering together againſt the Lord* and warnes the people to avoid their company *Num.* 16. 3 11 26 32 33 29. *Depart from the Tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins*; After which the Earth opened her mouth, and ſwallowed them up, with all that appertained to them: And yet there were in that Rebellion a conſiderable number of Eminent men, *two hundreth and fifty Princes of the Aſſembly, famous in the Congregation, men of Renowne.*

And conſonant to the tenor of the Scriptures herein, hath alway been the conſtant judgement and doctrine of Proteſtant Divines both at home, and abroad, with whoſe Judgements we do fully concurre; diſclaiming, deteſting and abhorring the wicked and bloudy Tenents and Practiſes of Jeſuites, (the worſt of Papiſts,) concerning the oppoſing of lawfull Magiſtrates by private Perſons, and the murthering of Kings by any, though under the moſt ſpecious and colourable pretences. Which Jeſuiticall Principles and Counſels we fear, may have too great a concurrence with, if not an influence upon theſe late tranſactions.

Now

Now we desire you seriously, and as in the sight of God, to examine your own hearts and wayes, and to deal with your selves as sometimes *Nathan* did with *David*. Put case some other Party of men in the Kingdome, whose Principles had not been concurrent with yours, should have attempted acts of such a nature, as those that you have performed; as seising the Kings person, and removing him from place to place without and against his and the Parliaments consent: would it not have been judged by you an intolerable contempt both of his and their authority? Put case they and their Confederates had attempted the removall of the Parliaments Guards, secured or inhibited a great number of their Members, contrived and promoted new Modules of their own, destructive to the being both of this and all other Parliaments, with other acts of the like nature; we appeale to your own consciences, what clamours and accusations against them would from your selves have proceeded. And if in other Persons you would condemne the *fact*, the Lord grant you hearts to see *who are the men*. Was it once a crime of the highest nature, to endeavour the subversion of the fundamentall Lawes of the Kingdome, to disswade the calling, or perswade the dissolution of Parliaments; to countenance Arminians, or connive at Papists: and can it be now commendable to contrive the subversion of the whole Lawes and Government of the Kingdome all at once; and in stead of a few errours to allow, (as we fear some amongst you endeavour) a totall impunity, and universal Toleration of all Religions? *Be not deceived, God is not mocked*: He knows how frequently you condemne that as a great crime in others, which you would have accounted a vertue in your selves; But God who is no respecter of Persons alloweth no such rule. Rom. 1. 22. *Those who knowing the judgement of God, that they which commit such things are worthy of death; not only do the same things, but have pleasure in, (or, consent with) them that do them, in judging another condemne themselves.* Rom. 2. 1. 3. *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?* Verses 2. 6. 11. No surely, *we are sure the Judgement of God is according to truth, against them which commit such things, Who will render to every man according to his deeds; For there is no respect of Persons with God.*

Wee desire that you would not be too confident on former Successes. If God have made you prosper while you were in His way, this can be no warrant for you to walk in wayes of your own, and promise your selves Successe therein; Nay, if through Gods permission (for reasons best known to himself) you have had or may have Successe in an Evil way, yet is it no justification thereof, nor incouragement to proceed therein. Yea, you know, that it is one of the greatest Judgements, when God suffers men to prosper in sinfull courses. Wise *Solomon* tels us from his own experience, that *there be* sometimes *just men to whom it happeneth according to the work of the wicked: again, There be wicked men to whom it happeneth according to the work of the righteous*, Eccles. 8. 14. *There is a just man that perisheth in his righteousnesse, and there is a wicked man that prolongeth his life in his wickednesse*, Eccles. 7 15. But, *because sentence against an evill work is not executed speedily*, shall *therefore the heart of the sons of men be fully set in them to do evill*, Eccles. 8. 11. God forbid.

And therefore the Providence of God (which is so often pleaded in justification of your wayes) is no safe rule to walk by, especially in such acts as the Word of

God condemnes. God doth not approve the practise of whatsoever his providence doth permit. When *David*, in the cave, had an opportunity to destroy *Saul*, (who was then in actuall pursuance of him for his life,) *Davids* men make use of such an Argument from Providence, *Behold*, say they, *the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand that thou mayest do to him as it shall seem good unto thee*, 1 Sam. 14 4, 6, 7, 13. but *David* neither durst himself, nor would permit his men to make use thereof; but saith, *The Lord forbid that I should do this thing unto my Master the Lords Anoynted, to stretch forth my hand against him.* Again, when *David* found *Saul* sleeping in his Trench, behold a Providence (might *Abishai* have said) *God*, saith he, *hath delivered thine enemy into thine hand this day, now therefore let me smite him, &c.* 1 Sam. 26. 8. 9. No, saith *David Destroy him not, for who can stretch forth his hand against the Lords Annointed and be guiltlesse?* But if to follow providence, had been a sufficient warrant; *David* should have taken another course. In summe, if this be a good warrant, nothing can be a sin, for nothing can come to passe at all, unlesse the permissive Providence of God afford an opportunity.

Nor is it safe to be guided by impulses of Spirit, or pretended impressions on your hearts, without or against the rule of Gods written Word. For by this meanes the temptations of Satan, and the motions of Gods spirit will be put in equall ballance. And we desire you likewise to consider, whether any History, sacred or prophane, recordeth any example of an impulse of Spirit falling upon Multitudes of persons at the same time, putting them all at once upon performances contrary to Morall Precepts; as also, whether such persons who are acted by an impulse of Spirit, can Command others who want it, (nay, who do not so much as pretend to have it (to do that unto, which themselves pretend to be so incited? We know that it is the duty of Christians to try such instigations by the Word of God, and examine how well they agree thereunto, that they may accordingly Judge, whether it bee the voice of God, or the voice of Satan, and of their own corrupt hearts, that prompteth them. *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.* *Isa.* 28. 20. The Apostle *Peter* directs the Jewes to whom he wrote, to adhere to the word written, as to *a more sure word of prophesie.* 2 *Pet.* 1. 19. By the same Rule, whereby we must *try the spirits*, we must also try the *impulses of spirit*, otherwise we do exceedingly strengthen the divels hands against our owne soules, and tempt him to tempt us.

If beyond all this you plead Necessity of doing thus, least what you pretend as a glorious worke, might else miscarry, and therefore venture on these wayes, which are by your selves confessed to be *irregular and not justifyable*; Wee answer, that no necessity can oblige a man to sinne; God stands not in need of our sin to carry on his owne worke. *Will yee speak wickedly for God, and talk deceitfully for him?* saith *Job*, Job 13. 7.

And yet this Plea of necessity is of the lesse weight in your case, because, wee fear, the ends you aime at, are no more justifiable then the meanes you use; and the necessity pleaded is either meerly pretended, or at least contracted by your owne miscarriages.

But if at any time a precept of God may be dispensed with upon a necessity: Yet,

Yet, we ſuppoſe your ſelves will grant, That this neceſſity muſt be Abſolute, Preſent, and Clear; not Doubtfull, Uncertain, and Conjecturall, as that which is alledged in your caſe muſt needs be, it being diſcerned only by your ſelves and your own patty. It is moſt apparent to us, that there was of late no neceſſity at all of theſe your irregular practiſes; the Parliament being (till forced by you) full and free, acting what was Covenanted for, and (if we miſtake not) what was agreed upon long before by the Parliaments of both Kingdoms. Beſides you have engaged your ſelves by an Oath to preſerve his Majeſties perſon, and the Priviledges of Parliament; and this is moſt clear, That no neceſſity can juſtifie perjury, or diſpence with lawfull Oathes; That dreadfull *flying Roll* being ready to ſeiſe upon him that *ſweareth falſly by the Name of God.* Zach 5. 4. An example of which ſevere judgement from God, for the violation of an Oath, you have in SAUL, who though he did out of a good intention, *in his zeal to the children of Iſrael*, ſlay the *Gibeonites* (a people formerly accurſed, and who had fallaciouſly procured a Covenant from JOSHUA above two hundred years before) 2 Sam. 21. 1, 2, 6. yet for SAULS breaking of that Covenant, was the whole Kingdome of Iſrael, and his poſterity in particular, moſt ſeverely puniſhed by GOD.

We do therefore upon the whole matter, ſeriouſly beſeech you, as in the ſight of God, to recede from theſe evil ways, & contain your ſelves within your own bounds, to learn *John Baptiſts* Leſſon for Souldiers, *Do violence to no man*, Luke 3. 14. (or put no man in fear) *neither accuſe any man falſly, and be content with your wages.* But if you perſiſt in theſe wayes, *behold you have ſinned againſt the Lord, and be ſure your ſin will finde you out*; and take heed, leſt, when the hand of God ſhall overtake you, and turn the wheel upon you, you be found to ſuffer both *as evill doers*, and *as buſie-bodies in other mens matters.* 1 Pet. 4. 15.

And when you ſhall thus return to your duty; as we ſhall have cauſe to bleſſe GOD for it, ſo we ſhall not need to fear thoſe threatnings which ſome of us have received (we ſay not from your ſelves,) yet from Meſſengers directed (as they informed us) immediatly from your ſelves, to ſome of us, That *if wee perſiſt to ſtir up the People to Sedition* (for ſo it ſeemes our bewailing your ſins before the Lord, is interpreted) *and Souldiers do us a miſchief, we may thank our ſelves*; That *if their follow another War, you will give quarter to none that ſtands againſt you*; That *you will ſpare neither man, woman, nor childe, Engliſh or Stranger.* But if theſe our Exhortations prevail not, we have diſcharged our duty, and we hope, *delivered our own ſoules*, EZEK. 33. 9. and if it be our portion to ſuffer, we truſt we ſhall *ſuffer as Chriſtians, and for well doing*, 1 Peter 4. 16. 1 Peter 3. 17. and that *ſuch ſuffering ſhall be exceptable with God*; *in whoſe ſight the death of his Saints is precious*; 1 Peter 2. 20. Pſal. 116. 15. *Who when he maketh inquiſition for bloud forgetteth not the cry of the humble*; Pſal. 9. 12. and though ſome of us were told by one of the Meſſengers ſent from you, That *if we put our ſelves upon ſuffering, wee ſhall have ſuffering enough*; yet we know, That *the God whom we ſerve is able to deliver us:* Dan. 3. 17. To whom in the diſcharge of our duty, *we commit the keeping of our ſoules, as to a faithfull Creator.* 1 Peter 4. 19.

And thus out of a zeal to Gods glory, a care to diſcharge our own duties, and an hearty deſire after the comfort and ſalvation of your ſoules, we have free-

ly and faithfully declared our judgements concerning your late and present proceedings. If the Lord please to make it effectuall for your Reformation, we and all the Churches of Christ shall have cause to blesse God for you; but if for our sins, and the sins of the Land, the Lord shall make you instruments of misery and confusion (which your present actings do certainly tend to) we will say with ELI, *It is the Lord, let him do what seemeth him good.* 1 Sam. 3. 18. But we hope better things of you, and subscribe our selves,

Jan. 17. 1649.

Your Servants in the Lord,

Tho: Gataker, Pastor of Rotherhith.
Geor. Walker, Pastor of John Evangelist.
Arthur Jackson, Pastor of Michael Woodstreet.
Char: Ofspring, Pastor of Antholines.
Henry Roborough, Pastor of Leonards Eastcheap.
Nicolas Profet, Minister of the Word at Fosters.
Thomas Case, Minister of Maudlinsmilkstreet.
Stanly Gower, Minister of the Gospel at Martins Ludgate.
Andr. Faneway, of Alhallows on the Wall.
Samuel Clerk, Minister at Bennet-Fynk.
Tho: Clandon, Pastor of Alhallows-barking.
John Wall, Minister of Michael Cornhill.
James Cranford, Pastor of Christophers.
James Nalton, Pastor of Leonard Fosterlane.
Thomas Cawton, Pastor of Bartholomew Exchange.
John Fuller, Minister of Butolphs Bishopsgate.
Francis Roberts, Pastor of Austins.
William Ienken, Pastor of Christ-Church
Elidad Blackwel, Pastor of Alhallows Undershaft.
William Harrison, Minister of Grace-Church.
John Sheffield, Minister of Swithins.
Mathew Haviland, Minister of Trinity-Parish.
George Smalewoood, Minister of Mildreds Poultrey.
William Taylor, Pastor of Stephens Colmanstreet.

Christopher Love, Pastor of Ann Aldersgate.
Robert Mercer, Minister of Brides.
Ralph Robinson, Pastor of Mary Woolnoth.
William Blackmore Pastor of Peters cornhill.
Fran: Peck, Pastor of Nicolas Acons.
Stephen Watkins, Minister of the Gospel at Saviors Southwark.
Wiliam Wickins, Pastor of Andrew Hubbard,
John Wallis, Minister of Martins Ironmonger-lane.
Thomas Manton, Minister of Stoke-Newingtoun.
Tho: Gouge, Minister of Sepulchres.
Tho: Watson, Pastor of Stevens Walbrook.
Nathaniel Staniforth, Minister of Mary-Bothaw.
John Halk, Preacher at Alhallows on the Wall.
John Glascock, Minister of the Gospel at Andrew Undershaft.
Thomas Whately, Pastor of Mary Woolchurch.
Iacob Tice, Pastor of Buttolph Billingsgate.
Ionathan Lloyd, Pastor of James Garlickhith.
John Morton, Pastor of Newington Buts
Ioshuah Kirby, Minister of the Word.
Arthur Barham, Pastor of Helens.
Ben: Needler, Pastor of Margaret Moses.
John Wells, Minister of Olaves Jury.
Robert Mathew, Minister of Andrew Wardrobe.

FINIS.